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the Alliance Witness

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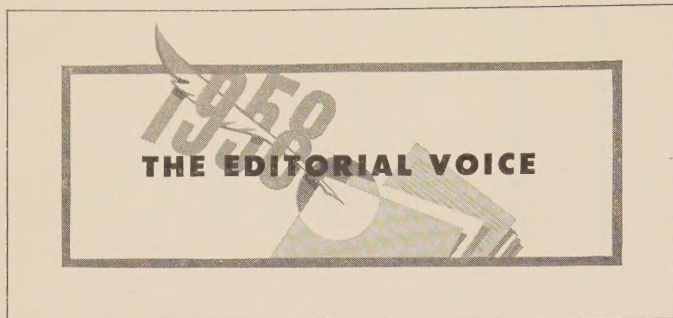


DAY BREAKS THROUGH THE NIGHT

In this issue

The Christian's Witness to the World

By A. W. Tozer



THE TRAGEDY OF WASTED RELIGIOUS ACTIVITY

There is probably not another field of human activity where there is so much waste as in the field of religion.

It is altogether possible to waste an hour in church or even in a prayer meeting. The popular "attend the church of your choice" signs that have lately been appearing everywhere may have some small value if they do no more than remind a materialistic civilization that this world is not all and that there are some treasures that cannot be bought with money. Yet we must not forget that a man may attend church for a lifetime and be none the better for it.

In the average church we hear the same prayers repeated each Sunday year in and year out with, one would suspect, not the remotest expectation that they will be answered. It is enough, it seems, that they have been uttered. The familiar phrase, the religious tone, the emotionally loaded words have their superficial and temporary effect, but the worshiper is no nearer to God, no better morally and no surer of heaven than he was before. Yet every Sunday morning for twenty years he goes through the same routine and, allowing two hours for him to leave his house, sit through a church service and return to his house again, he has wasted more than 170 twelve-hour days with this exercise in futility.

The writer to the Hebrews saw that some professed Christians were marking time and getting nowhere. They had had plenty of opportunity to grow, but they had not grown; they had had sufficient time to mature, yet they were still babes; so he exhorted them to leave their meaningless religious round and press on to perfection (Heb. 5:11-6:3).

It is possible to have motion without progress, and this describes much of the activity among Christians today. It is simply lost motion.

In God there is motion, but never wasted motion; He always works toward a predetermined end. Being made in His image, we are by nature constituted so that we are justifying our existence only when we are working with a purpose in mind. Aimless activity is beneath the worth and dignity of a human being. Activity that does not result in progress toward a goal is wasted; yet most Christians have no clear end toward which they are striving. On the endless religious merry-go-round they continue to waste time and energy, of which, God knows, they never had much and have less each hour.

This is a tragedy worthy of the mind of an Aeschylus or a Dante.

Back of this tragic waste there is usually one of three causes. The Christian is either ignorant of the Scriptures, unbelieving or disobedient.

I think most Christians are simply uninstructed. They may have been talked into the kingdom when they were only half ready. Any convert made within the last thirty years was almost certainly told that he had but to take Jesus as his personal Saviour and all would be well. Possibly some counselor may have added that he now had eternal life and would most surely go to heaven when he died, if indeed the Lord does not return and carry him away in triumph before the unpleasant moment of death arrives.

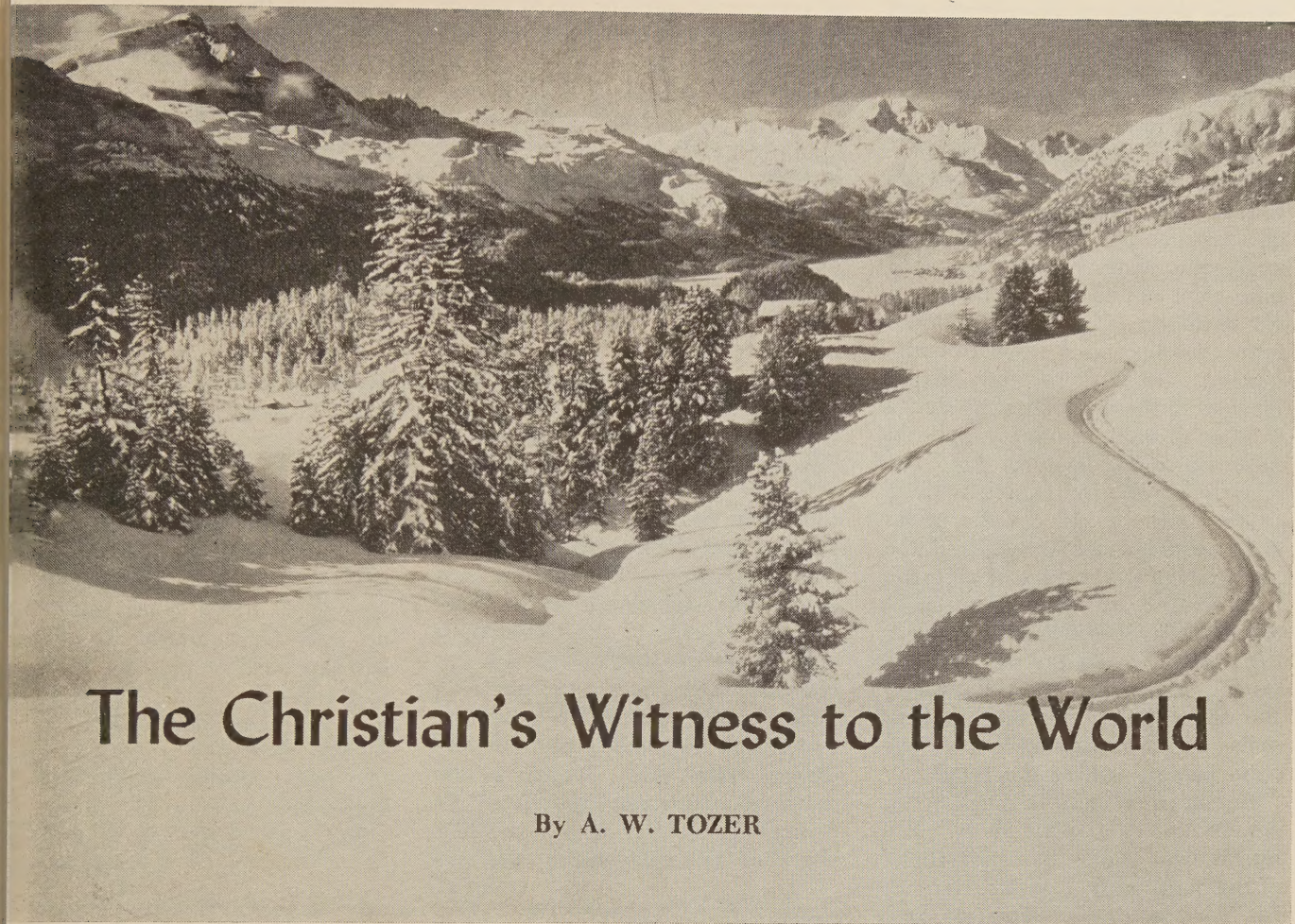
After that first hurried entrance into the kingdom there is usually not much more said. The new convert finds himself with a hammer and a saw and no blueprint. He has not the remotest notion what he is supposed to do, so he settles down to the dull routine of polishing his tools once each Sunday and putting them back in their box.

Sometimes, however, the Christian wastes his efforts because of unbelief. Possibly we are all guilty of this to some degree. In our private prayers and in our public services we are forever asking God to do things that He either has already done or cannot do because of our unbelief. We plead for Him to speak when He has already spoken and is at that very moment speaking. We ask Him to come when He is already present and waiting for us to recognize Him. We beg the Holy Spirit to fill us while all the time we are preventing Him by our doubts.

After a long ministry among gospel churches I can say that one of the most disheartening experiences I am frequently called to endure is to hear a congregation listlessly singing, "Fill me now, fill me now, Jesus, come and fill me now," when no one present expects Him to do anything of the sort and most of the people would resist Him if He tried it. If anyone was ever filled with the Spirit while singing that song I have yet to hear of it.

Of course the Christian can hope for no manifestation of God while he lives in a state of disobedience. Let a man refuse to obey God on some clear point, let him set his will stubbornly to resist any commandment of Christ, and the rest of his religious activities will be wasted. He may go to church for fifty years to no profit. He may tithe, teach, preach, sing, write or edit or run a Bible conference till he gets too old to navigate and have nothing but ashes at the last. "To obey is better than sacrifice."

I need only add that all this tragic waste is unnecessary. The believing Christian will relish every moment in church and will profit by it. The instructed, obedient Christian will yield to God as the clay to the potter, and the result will be not waste but glory everlasting.



The Christian's Witness to the World

By A. W. TOZER

ARMSTRONG ROBERTS

THE mission of the church is to declare, to proclaim, to witness. She has been left on earth to be a witness to certain great eternal truths which she received from God and which the world could not possibly know unless she told it.

"Go ye therefore, and teach all nations," said Jesus to the infant church. The church was to teach and the world was to listen, and all who received the witness of the church were to be baptized and brought further in the mysteries of the kingdom of God.

That was the order established by the new-risen Christ. Those first Christians had seen and heard such wonders as had first terrified them, then filled them with a high spiritual excitement which they could not contain. With joy they turned their backs on the open tomb from which their Lord had walked forth, and generally raced away to spread the news.

A few days later the Holy Spirit came upon them to confirm the truth and to add a new afflatus of moral power to their testimony.

That is how it all began. The Early Church had the message; the world had only the need for that message. The disciples had seen and touched and handled that Eternal Life which was with the Father and was manifested unto men, and driven by an irresistible compulsion they went forth to Jew and Greek, bondman and freeman, high and low, to tell, to witness, to declare, to testify. Succeeding generations of Christians, not having seen Christ with their mortal eyes but having met Him in living encounter and having known and experienced Him by the inward operation of the Holy Spirit, told forth the message with the same zeal as had the original band. They had something to tell the world; they were witnesses eagerly testifying; they were devotees and zealots, con-

vinced that they had the truth the world needed desperately and which it could not afford to ignore.

It has been so wherever the church has had eyesight and hearing. When she has been conscious of One walking among the golden candlesticks with a voice like the sound of many waters she has stood to echo that voice and the world has had to listen. Sometimes that world turned its back upon its benefactors and persecuted them unto death; sometimes it listened as Herod listened to John the Baptist, deeply touched by what it heard but unwilling to obey; sometimes it listened sympathetically and numbers repented and went on to follow Christ. *But always the world was on the receiving end. The church spoke and the world heard.* Thus it was as Christ said it must be.

But hear, O ye heavens, and be astonished, O earth, for a mighty derangement has occurred in the

relative position of the church and the world, a transposition so radical and so grotesque as would not have been believed if it had been foretold but a few years ago.

The church has lost her testimony. She has no longer anything to say to the world. Her once robust shout of assurance has faded away to an apologetic whisper. She who one time went out to declare now goes out to inquire. Her dogmatic declaration has become a respectful suggestion, a word of religious advice, given with the understanding that it is after all only an opinion and not meant to sound bigoted.

Not only has the church nothing to say to the world but the tables have actually been turned and the ministers of Christ are now going to the world for light. They sit at Adam's feet for instruction and clear their message with the wise and the prudent before they dare deliver it. But the certainty that comes from seeing and the assurance that springs from hearing—where are they?

But let us be more specific. About whom am I speaking here? The liberal who denies the authenticity of the Scriptures? I wish it were so. No, I write off the liberal as long dead and expect nothing from him. It is of the evangelical church that I speak, and of the so-called gospel churches. I speak of the theology

of popular evangelism which quotes the Bible copiously but without one trace of authority, accepts the world at its own estimate, chides sinners like a weak-chinned father of a family who has long ago lost control of his household and doesn't expect to be obeyed, offers Christ as a religious tranquilizer who is without sovereignty and without any semblance of Lordship, adopts the world's methods, courts the favor of rich men, politicians and playboys, with the understanding, of course, that the said playboy will stoop to say a nice word about Jesus now and then.

I refer to a religious journalism ostensibly orthodox but which can scarcely be told in appearance, tone, spirit, language, method or aim from the secular magazine it so sedulously apes. I refer to the Christianity which says to Christ, "We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach" (Isa. 4:1). I refer to the masses of Christians who have "accepted" Jesus, but who turn their churches into playhouses, are en-

tirely ignorant of worship, misunderstand the cross and are totally blind to the serious implications of discipleship.

Again I refer to the new crop of borderline liberals who use the language of orthodoxy but are nevertheless fellow travelers with old-line liberals and who seek to escape the reproach of the cross by what they like to believe is a dazzling display of intellectualism.

The church is in her Babylonian captivity, and as Israel could not sing the songs of Zion in a strange land, so Christians in bondage have no authoritative message to declare. They must wait for the news broadcast for a text and read *Time* magazine for a subject. Like the harried editor of a daily newspaper who languishes for a good story whenever no convenient murder or accident has happened for the last few hours, so the prophet in Babylon waits for a war, a new development in the Middle East or a sputnik to rescue him from enforced silence and give him a new lease on his pulpit.

But what is the church called to

(Continued on page 10)

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A Covenanted Year

By A. B. SIMPSON

It is very delightful and encouraging to enter upon the year before us with the consciousness that infinite wisdom, love and power have covered the coming months and days with the assurance of every needed blessing. The saddest thing about the lives of the unsaved is that they are uncovenanted lives. Nothing is safe or sure. Everything is at their own risk. But for us divine love has guaranteed all future needs.

There is a way in which this is not only generally true as a matter of course, but may be made very special and definite by an act of consecration and faith.

Many of the most useful and honored of God's servants have found it an unspeakable blessing to enter into such a covenant and to look back upon the past and see how fully God has kept His pledge.

It is a very delightful thing to enter upon the new year with such a covenant. It is not so much what we promise as what we take and let Him undertake.

Shall we go forth into a covenanted year and have Him say to us down the steps of life's heavenly altar, "Behold, I am with thee, and will keep thee in all places whither thou goest, . . .

for I will not leave thee, until I have done that which I have spoken to thee of?"

Towers of Trust in a Confused World

By HAROLD J. SUTTON

"The burden [vision] which Habakkuk the prophet did see"—HABAKKUK 1:1.

ANOTHER year, and with it the golden opportunity for the believer to take inventory of his spiritual resources.

Is there amid the convulsed confusion of our times a sure word to which we can anchor? Can we with faith and assurance face the uncertainties of our day?

The problems of our day are the age-old but ever-recurring problems which Habakkuk faced. Fast-stepping wickedness and snail-paced righteousness perplexed the man of God in that day as they have the God in every day.

With blood-tinged devotion the prophet declares that the solution is found, not in the lowlands of cynicism and doubt and despair, but in the highlands of courageous confidence in God and in the future of those who are God's. Down the vista of the coming days he sees "signs of hope in a century of despair." His faith erects towers of trust for tomorrow and sings the song of joy and gladness. So may we.

I

This man commences with the *tower of faith's appeal*. His soul is in its knees and his cry concerns the day of unchecked perversity. Why iniquity, grievance, spoiling, violence, strife and contention? The nation's king is in exile and a puppet rules the vassal state. Property is insecure, party faction is rife, evil-doers are openly audacious and law enforcement is paralyzed. The Chaldeans, rough and ruthless, devour the land as an east wind and their ever-filled nets reach for more prey.

And the worst of it is, says the prophet, the punisher is worse than

the punished. Judah is bad enough but the Chaldeans are infinitely worse. Says the man of God, "The wicked devoureth the man that is more righteous than he." Why? It is the age-old problem of unchecked perversity.

The seer furthers his appeal with the *wherefore* of an inactive Providence. "Wherefore," cries the petitioner, "lookest thou . . . and holdest thy tongue?" God sees but does not do anything. Is God "from everlasting" for nought? Is the fact that He is the "Lord . . . the Holy One" meaningless?

In *Uncle Tom's Cabin* George Harris, a slave, bitterly complains: "They buy us and sell us, and make trade of our heart's blood and groans and tears, and God lets them, He does; God lets them!" There's the rub—"God lets them!" When Providence seems inactive we cry, Why doesn't God do something? And the question seems without an answer.

Habakkuk's appeal has also to do with the *how long* of unanswered prayer. The apparent fruitlessness of his praying is observed in the words, "I cry, and thou wilt not hear; I plead and thou wilt not save." A good man is deeply concerned over what has befallen the godly remnant. He prays with desperation, but no answer comes. Perversity remains unchecked, the heavens are brass, the oracles mute. Prayer's answer loiters and the wait seems without



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end. The *why* and *wherefore* and *how long* find their disturbing echo in every age.

To be sure, the picture thus far is dark and forbidding. But Habakkuk's appeal is one of faith and the answer will come. He has brought his difficulty to the right One and his very appeal to God is a tower for tomorrow.

II

For Habakkuk perseveres with the *tower of faith's answer*. Surely the appeal of faith must have its answer. Determining to receive the answer, the seer hies himself to the watchtower of his soul. There he is a lookout, high on the bridge of anticipating faith.

It is no wonder, then, that the prophet hears that goodness is continuing. "The just shall live by his faith."

The evil-doer is dismissed with a phrase: "His soul which is lifted up [proud in heart] is not upright," and for that reason is doomed. Whether Assyrian or Chaldean, such a one is but temporary and marked for destruction. Divine silence does not always mean consent and when the wicked have served as a broom to cleanse the nations God has found means to burn the broom.

"The just shall live by his faith"—not the smooth nor the smart nor the scintillating person, but the "just." The life of faith is for none other. The worldling checks the angles, keeps his eye on the main chance, strikes while the iron is hot—only to be ploughed under by someone who is more designing and determined than he. The Christian walks with God, lives by faith, commits his fortunes and future to Him

who is too wise to err and too good to be unkind—and comes out on top. How do we do?

Here are the indestructibles! The righteous and God-dependent are immortal. And it is immortality at its finest and best, here and now. Those who know this life even while they traverse the thoroughfares of time pierce the timeless heavenlies and dwell with Him who is immortal. They find resources never tapped by the time-driven and have meat to eat that the earth-bound never know. Away, my soul! May this life be mine and may I know the ineffable bliss of living with Him who is life indeed.

Habakkuk hears, too, that the divine glory is permeating. "The earth shall be filled with . . . the glory of the Lord." It is the Bible way of saying that divine purposes are at work and shall have their fulfillment. Ours is no random world. Well did Maltbie D. Babcock sing:

*"This is my Father's world,
O let me ne'er forget
That though the wrong seems oft so
strong,
God is the Ruler yet."*

The quickened ear of the prophet catches another overtone: "The Lord is in his holy temple." The man of God does not say "has been" or "will be," but "is." What a heartening word for Habakkuk's day, and for ours. "The Lord is"—then my fears are groundless. "The Lord is"—then evil does not have the ghost of a chance.

And because "The Lord is in his holy temple: let all the earth keep silence before him." Here the most eloquent speech is silence. And it is not that of mulish muteness; rather it is that of sympathetic moral agreement.

*"Wait, O my soul, thy Maker's will;
Tumultuous passions, all be still;
Nor let a murmuring thought arise;
His ways are just, His counsels wise."*

III

Finally this man concludes with the *tower of faith's assurance*. Chapter three records the exultant song-supplication of this poet-prophet who stands at long last on the vantage ground of full assurance. Night has given way to a glorious dawn. Omnipotence is on the march and Habakkuk's heart leaps within him.

Hear the sweet singer and the temple choir as together they hymn the assurance of satisfaction. The worst may come, and the prophet frankly faces it: no blossoms on the fig tree; no fruit on the vine; the labor of the olive barren; fields unproductive; the folds without flocks and the stalls minus herds. The nation's whole economy is in ruins. Guaranteed security with fringe benefits is unheard of! Notwithstanding the prophet exclaims, "I will rejoice." Irrational? From a natural viewpoint, yes. But the



The New Year

*The year is gone, beyond recall,
With all its hopes and fears,
With all its bright and gladd'ning
smiles,
With all its mourners' tears;
Thy thankful people praise Thee, Lord,
For countless gifts received;
And pray for grace to keep the faith
Which saints of old believed.*

*To Thee we come, O gracious Lord,
The newborn year to bless;
Defend our land from pestilence;
Give peace and plenteousness;
Forgive this nation's many sins;
The growth of vice restrain;
And help us all with sin to strive,
And crowns of life to gain.*

*From evil deeds that stain the past
We now desire to flee;
And pray that future years may all
Be spent, good Lord, for Thee.
O Father, let Thy watchful eye
Still look on us in love,
That we may praise Thee, year by year,
With angel-host above.*

—FROM THE LATIN.



prophet sees supernaturally and that makes the difference. Rejoicing when things are so bad they cannot possibly be worse! Rejoicing when the world collapses beneath one's feet! Rejoicing when it almost seems that God has ceased to care! Yes, sings the builder of towers, "I will rejoice."

Now comes the explanation: "I will joy in the God of my salvation." Mark the testimony of personal experience: it is "the God of my salvation." Since Habakkuk has God, he has all. The lesser is contained in the greater and the possession of God argues the addition of all else.

The song becomes a lay of assur-

ance—"the Lord God is my strength." The prophet anticipates rough going in the approaching tomorrows. Courageous confidence is necessary for the trek into the future. And the days ahead of us will also carry their share of heartache and heartbreak. But like Habakkuk we may claim strength today for tomorrow's need. "For he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, . . . I will not fear."

Habakkuk does not say, "The Lord will give me strength." He does not say that. But "the Lord is my strength." Here is an "anticipation of experience" that claims the divine resource before it is needed.

Ere the song is finished there comes the overtone of assured security. "He will make my feet like hinds' feet, and he will make me walk upon mine high places." The reference here is to the poise and agility of the mountain roe. Exults the singer: My pilgrim steps are to be as sure-footed as this. Since the weight has gone from the heavy wings have come to the feet. Out too is the light-stepped buoyancy of the poised. Uncertainty is gone; there is no stumbling, and with steady tread we pursue our pilgrim way. Shod with the preparation of the gospel of peace we are ready to run the race, render every service and relish every task.

Somewhere is the legend that the birds were, at the first, without wings. Later these were given and the birds were instructed to carry the wings about. In the attempt to do the seemingly impossible the birds discovered as they soared aloft that the weights were wings. So with us. Our crosses and losses lift us to God and the clouds that bedim our horizon are but shadows of good things to come.

Satisfaction, strength and security—these are the materials with which the prophet builds his tower of trust.

It is possible that we will be called upon to share Habakkuk's testing. We may also share his trust. His appeal may be ours. The answer will come to us as it did to him. And with the answer will come the needed assurance for our journey into the untried year. We, too, can build towers of trust for tomorrow.



Mary and Martha Join Hands

By DR. HERBERT LOCKYER

THE two sisters who lived at Bethany are renowned among the named women of the Gospels because they are identified as being loved by Jesus (John 11:5). Lazarus, their brother, and the apostle John are also referred to as being loved by Jesus (John 13:23).

Both Mary and Martha suffer from misunderstanding. On the human side, Mary was misunderstood. Her illness was a problem to Martha, but understanding was found at Jesus' feet (Luke 10:39-42). Mary's service was misunderstood by the Jews, but understanding was found at Jesus' feet (John 11:31, 32). Mary's service was misunderstood by Lazarus, but understanding was found at Jesus' feet (John 12:3, 5, 7, 8). Thus Jesus made the place of His feet glorious (Isa. 60:13).

Martha, too, is a much misunderstood woman. How often is she depicted as being occupied with her household chores to the exclusion of meditation upon the deep things of the soul! But is it not inferred that Martha also sat at Jesus' feet (Luke 10:38, 39)?

Contrasting Martha and Mary, Martha as the elder sister is usually mentioned first, and that in many commendable ways. It was Martha who, with a smile, welcomed Jesus into the hospitable home at Bethany. It was Martha who went out to meet Jesus and declared her faith in His power to raise the dead (John 11:20-27). It was Martha who served the guests at the feast celebrating her brother's resurrection from the dead (John 12:2).

Martha's difficulty, however, was the lack of balance between the spiritual and the secular. Jesus commended her for being "careful," but lovingly rebuked her for being cumbered and "troubled" about her supervision of the household. In the twofold utterance of her name we

have an example of our Lord's tender reproof of Martha's absorption in her home duties. Her fault was that of distraction. She is drawn hither and thither by conflicting cares. She could run without being weary, but failed to wait upon the Lord sufficiently and use her wings thereby (Isa. 40:31).

Martha was more practical than spiritual. Mary, it would appear, was more spiritual than practical. She preferred contemplation to activity (John 11:20). Meditative and emotional, she poured out her soul in acts of love (John 11:32, 12:3). But Martha complained that Mary left her to serve alone. Devotion, Martha felt, was necessary, but duty should not be neglected.

The ideal life is the happy combination of worship and work, or the joining hands of Mary and Martha. "That house is best," said Francis Quarles, "where Martha is reconciled to Mary." Is this not the truth James reminds us of when he affirms that hearing and doing must be conjoined and walk in unison? "Be ye doers of the word, and not hearers only" (1:22).

Many *do*, and Martha-like, fail to *hear*.

What feverish activity characterizes the daily lives of those who busy themselves in their manifold labors! Whether from an inborn love of work or to win a name for their unceasing service, untiringly they toil, whether in home, business or social life.

Alas! however, they seldom turn aside to rest awhile. Unfailing in duty, they yet lack devotion. They respond to a thousand voices calling

them to work, but are deaf to the inner voice beseeching them to seek the more needful things of life. They go out, but not in, to find pasture for their souls (John 10:9).

It is sadly possible for Christians to be guilty of a surface activity which does not strike its roots deep down into the secret places. They are too busy to pray and meditate upon the Word of God. Theirs is a restless, self-righteous and superficial doing, revealing the lamentable lack of sufficient quiet and retirement. They labor on until exhausted, neglecting altogether the strength for service which waiting upon the Lord produces. Do you not think that God would have some of us do a little less if only He could have a little more of our presence and time? If we are too busy, here and there, we may miss Him (1 Kings 20:40).

Many *hear*, and Mary-like, fail to *do*.

It is the privilege of all the saints to sit at the feet of Jesus (Deut. 33:3) and to feast upon His person and precepts. But worship without work is fruitless and barren. Vision must never be divorced from vocation. It is good to climb the mount and behold the Lord's glory, but to desire a tabernacle and stay there is far from good for His disciples. Below the mount is the valley of need, awaiting the ministry of those who have been eyewitnesses of His majesty. Many visionary souls seek the mount but forget the multitude.

Our life in Christ, however, is not only vertical, it is also horizontal. Certainly we must mount up with wings of eagles, but we must also walk the dusty lanes of earth in order to rescue the perishing. Jesus not only spent long nights in prayer, He went about doing good. And He was none the less spiritual because He was practical.

To hear, then, without doing is the


Dr. Lockyer is well known as a Bible teacher and evangelist in this country and in his native England, where he is ministering at present.

fault of those who consult only their own need. To do without hearing is the fault of those who forget that without Christ they can do nothing (John 15:5).

A writer in a past century guides the way in life's true proportion: "First let me get away for myself to

the mountains of spices, that my heart may drink in the sweet fragrance of the better country. And then, *when all my garments smell of myrrh and aloes and cassia*, let me go and woo the dwellers in the desolation of the wilderness into the garden of the Lord." ♦ ♦ ♦

The Christian's Witness to the World

(Continued from page 4)

declare? What are the hard, bold, everlasting words she has been sent to give to the world? The first is that God is all in all. He is the great Reality which gives meaning to all other realities. "Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. . . . Yea, before the day was I am he; and there is none that can deliver out of my hand" (Isa. 43:10, 13).

The next great fact is that we are made *by* God and *for* Him. The answer to the question, "Where did I come from?" is never better answered than by the mother who says "God made you." The pooled knowledge of the world cannot improve upon this simple answer. Scientific research has probed deep into the secrets of how matter operates, but the *origin* of matter lies in deep silence and refuses to give an answer to any questions. God made the heaven and the earth and man upon the earth and He made man for Himself, and there is no other answer to the inquiry, "Why did God make me?" The Christian is not sent to argue or persuade, nor is he sent to prove or demonstrate; he is sent to declare "Thus saith the Lord." When he has done this he makes God responsible for the outcome. No one knows enough and no one *can* know enough to go beyond this. God made us for Himself: that is the first and last thing that can be said about human existence and whatever more we add is but commentary.

Seeing who God is and who we are, a right relationship between God and us is of vital importance. That

God should be glorified in us is so critically important that it stands in lonely grandeur, a moral imperative more compelling than any other which the human heart can acknowledge. To bring ourselves into a place where God will be eternally pleased with us should be the first responsible act of every man.

Knowing our sin and moral ignorance, the impossibility of effecting such a happy relationship becomes instantly evident. Since we cannot go to God, what then shall we do? The answer is found in the Christian witness: it is that God came to us in the Incarnation. "Who is Jesus?" asks the world and the church answers, "Jesus is God come to us." He is come to seek us, to woo us, to win us to God again. And to do this He needed to die for us redemptively. He must in some manner undo our sins, destroy our record of sins committed and break the power of sins entrenched within us. All this, says the Christian witness, He did upon the cross perfectly, effectually and for good.

"Where is Jesus now?" asks the world, and the Christian answers, "At the right hand of God." He died but He is not dead. He rose again as He said He would, and scores of sober, trustworthy eyewitnesses saw Him after His return from among the dead. Better than all, His Spirit now reveals to the Christian heart not a dead Christ but a living one. This we are sent to declare with all the bold dogmatism of those who know, who have been there and experienced it beyond the possibility of a doubt.

The gospel is the official proclamation that Christ died for us and is risen again, with the added announcement that everyone who will

believe and as a result of that belief will cast in his lot with Christ in full and final committal shall be saved eternally. He must come with the understanding that he will not be popular and that he will be called to stand where Jesus stood before the world: to be admired by many, loved by a few and rejected at last by the majority of men. He must be willing to pay this price or let him go his way; Christ has nothing more to say to him now.

The Christian's message to the world must also be one of sin, righteousness and judgment. He must not accept in any measure the world's moral code, but stand boldly to oppose it and warn of the consequences of following it. And this he must do loudly and persistently while in the meantime taking great care that he himself walk so circumspectly that no flaw be found in his life to give the lie to his testimony.

There is one thing more: the Christian witness includes also the faithful warning that God is a just and holy Being who will not trifle with men nor allow them to trifle with Him. He is longsuffering and waits patiently to be gracious, but after a while the friendly invitation of the gospel is withdrawn; the effort to persuade the incorrigible sinner is discontinued, death fixes the status of the man who loved his sins and he is sent to the place of the rejected where there is for him no further hope. That is hell, and it may be well we know so little about it. What we do know is sufficiently terrifying.

To His own children God has much more to say, so much that it requires a lifetime of eager listening to hear it all; but His message to the world is simple and brief. It is the work of the church to keep on repeating it to each generation of men till it is either accepted or rejected by those who hear.

The Christian must not allow himself to be entrapped by current vogues in religion; and above all he must never go to the world for his message. He is a man of heaven sent to give witness on earth. As he shall give account to the Lord that bought him, let him see to his commission. ♦ ♦ ♦



DAVID R. ENLOW, Editor

AT HOME

YFCI plans midwinter meeting: Youth for Christ International's third annual midwinter convention will be held January 7-9 at Chicago's Graemere Hotel. Featured speakers include Dr. Ted W. Engstrom, Dr. William Culbertson, Dr. A. W. Tozer, Dr. Bob Pierce and David Roberts.

Evangelicals plan Day of Prayer: For the twelfth consecutive year the National Association of Evangelicals is providing worship material for the World Day of Prayer for churches desiring a service with a Bible-centered emphasis. The World Day of Prayer is scheduled for February 21, 1958. Worship booklets and advertising posters can be obtained by writing the NAE, 108 North Main St., Wheaton, Ill.

Finds New York Crusade a "genuine success": Dr. John Sutherland Bonnell, pastor of Fifth Avenue Presbyterian Church, New York City, evaluated Billy Graham's recent New York Crusade as "a genuine success." He said in a sermon that "New York is a better city and many churches are more vitally alive" because of Dr. Graham's campaign. At the same time he warned that while "mass evangelism at intervals may assist the work of the churches it can never replace them."

Canadians set up committee to further church extension: Delegates of Canada's six major Protestant bodies set up a committee in Toronto to further coöperative church extension activities. It will seek to avoid competitive bidding by the churches for building sites and ensure that their prospective new structures do not adjoin each other. The action was taken at a "church extension" conference, first of its kind, attended by fifty-two delegates, including six Anglican bishops.

Church forms parent-teens organization: A church-sponsored organization of adults and teen-agers was formed in Durham, N. C., to promote "a greater awareness among parents that young people need more guidance than they now receive to cope with the many problems they face in society." Open to all parents in the city regardless of denomination, the group was created as a result of a special committee of the Watts Street Baptist Church.

North Carolina Baptists ban campus dances: A ban on all campus dances at its colleges was voted by the North Carolina Baptist Convention. It also named a committee to "study attitudes or organizations on any campus which might be hindering the development of a genuine spiritual atmosphere." This indicated the intention to look into fraternities and other campus groups.

ABROAD

Reports Madrid church closed, pastor arrested: Second Baptist Church in Madrid has been closed by police and its pastor arrested, the executive secretary of the Baptist World Alliance said in Washington, D. C. Dr. Arnold T. Ohrn, who had just returned from a visit to Spain and other European countries, said Spanish Baptists are undergoing new harassments by civil authorities.

East Germans stage "show trial" against pastor: Pastor Siegfried Schmutzler went on trial before the Leipzig district court on charges of conducting subversive activities against the East German Communist government. Western sources in Berlin said the "show trial" heralded a general drive against Evangelical university groups which the Communists have denounced as illegal organizations with antistate objectives. Pastor Schmutzler was the Evangelical chaplain to university students in Leipzig before his arrest by Soviet Zone police last April.

Hindu leader praises work of missionaries: A Hindu leader in Madras, India, praised the humanitarian and educational work of Christian missionaries in India and branded as "unproved" and "exaggerated" charges that they use improper pressure to win converts. Dr. A. Krishnaswamy, member of the Indian parliament, took exception to the findings published last year by an official commission of the Madhya Pradesh government, which recommended that foreign missionaries engaged primarily in proselytizing be withdrawn from the country.

THE PRESS

Lutherans unveil joint Service Book and Hymnal: A joint Lutheran Service Book and Hymnal was introduced for the first time at a gathering of church officials in Chicago. In preparation for twelve years, it is sponsored by the eight denominations that are members of the National Lutheran Council. The volume is intended to provide a uniform order of worship and a common hymnal for most Lutherans in North America. Some 635,000 copies of the first edition will be off the presses in February.

PEOPLE

Bishop Welch feted on ninety-fifth birthday: Dr. Herbert Welch, senior bishop of The Methodist Church, was feted at a luncheon in New York on his ninety-fifth birthday. He was called the "most beloved leader in the church" by Bishop Frederick B. Newell of the New York area, who presided at the birthday party held in Christ Church, Methodist.



WELDON B. BLACKFORD, Editor

Are You a Part of Your Church?

By MRS. ROBERT W. BATTLES

The "born again" experience makes each believer a member of God's spiritual church, the Body of Christ. This truth is stated in Romans 12: 4 and 5. "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another."

But to become an active, vital part of the local church body is something different and something which each one of us must deliberately set about to accomplish. This relationship involves far more than being taken into membership by receiving the right hand of fellowship.

Let's begin with Sunday morning. Sunday school is a "must" for the young person. To be counted present on the roll is not enough. All young people need as much actual teaching as possible, but these same young people are often needed to help fill out the teaching staff in the younger departments. This service, even though it takes one out of the class he ordinarily would attend, can nevertheless be an avenue of learning. Here's how! The careful preparation of the lesson for teaching is one of the best ways of learning.

Now let's go to the morning worship service. (Surely you don't go home after Sunday school!) Do you sing "Holy, Holy, Holy, Lord God Almighty," just because you like to sing and harmonize with the one

sitting next to you? Or do you let the words first sing into your heart and then flow out through your lips as an intelligent act of worship and praise? Again the responsive reading of the Scriptures is more than a part of the order of service. This is God's Word which will speak to your heart if you will let it, and it should be read and heeded with deepest reverence.

During the sermon your attention should be focused on what God wants to say to your heart. To do this you will have to keep your mind from wandering. It is not always easy, but it can be done with practice and diligence.

The AYF group is your meat, so you say; it is easy to become a part of it. But are you an integral part or just a statistical addition to the roll? The success of your group depends to a great extent on your presence, your ideas, your prayers and your participation.

As you go into the evening service, where the evangelistic emphasis predominates, active interest and participation are still called for. True, it is the preacher who preaches and the choir that sings and the ushers who receive the offering, but what about you? Have you brought a friend along? Have you prayed that the preacher will have God's message and be enabled to preach it with power? Have you prayed and believed that there will be those who will be born again in the service this evening? If you have done

these things, then you may feel that you have become a part of that service. And yet not entirely unless you stay to help by prayer during the altar service. It is easy to leave this part of the work to the pastor and the personal workers. Young people can and should have an active part in this important part of the work of the Lord.

There is yet one more vital service in the program and ministry of the church. It is the midweek prayer service. You may be burdened with what seems like tons of homework, but if you can manage to get it done after school or in study hall (and most of us can do this if we want to), you will certainly profit much by attending and being a part of this service.

In some churches the young people go to a separate place to pray after the preliminaries. This is good, for there is time for all the young people to pray. But if in your church you remain together to pray, some of the young people should be prepared to lead in prayer even though there are the "old ones" who always pray first.

A wise man once said, "If I do not participate in the service, then for me there has been no service." So determine now, with diligent effort and by God's help, to become an active, participating and profitable member of your church.



Let us not be ashamed to be friendly, or to show any friendly feeling we may have. Let us be the first to give a friendly sign, to nod first, smile first, speak first, give first; and, if such a thing is necessary, forgive first and forget first.—JARVIS A. WOOD.

AYF Guide

Bible reading plan for school days

JANUARY 6-10

Monday Genesis 16
Tuesday Psalm 17
Wednesday John 2:1-25
Thursday Psalms 63, 64
Friday Acts 9:1-19

JANUARY 13-17

Monday Genesis 17
Tuesday Psalm 18:1-24
Wednesday John 3:1-22
Thursday Psalm 65
Friday Acts 9:20-43



Does a Bible Conference Pay?

By REV. ELMER J. SAHLBERG, *Thailand*

This was the question asked by a number of Christians when a Bible conference for Nongkhai was being planned. Two out of twelve voted against having the conference, but the results proved its worth.

Mr. Boon Ma, who had been led to Christ by Mr. Suprom, the local pastor, had shown pitifully slow growth in the Lord. The pastor was concerned and often requested prayer for him. As the time for Bible conference drew near it seemed as though Boon Ma and his wife would not attend. But, praise God, after repeated exhortations Mr. Suprom persuaded them to come. Throughout the ten days spent in studying such subjects as the church's responsibility, baptism, communion and the Trinity, as well as witnessing, Boon Ma and his wife did not miss a single class. They both expressed their desire to be baptized. After being examined by our guest speaker, Mr. Tong, the vice-president of the national church, they were accepted for baptism.

Immediately after the meetings, Boon Ma expressed his desire to go out and preach. Since then he has led five people to the Lord and has been an excellent witness. Even as this is being written, he and the pastor are exhorting some of his relatives, trying to show them the way of salvation.

The pastor has been teaching Boon Ma how to use picture rolls to illustrate his preaching, and he actually is doing the work of a country evangelist. We have seen a big change not only in his ability to speak to others but also in his

personal life. Although he is nearly forty years old, he wants to attend Bible school at Khon Kaen next year.

The days of Bible conference were also fruitful for the other members who attended. One person has since pledged to give a tenth of his income to the work of the Lord. Others testify that they have been strengthened in their faith.

This was the second conference held in Nongkhai, but it was the first one conducted as the full responsibility of the Thai Christians. All expenses were cared for by the church through offerings received just before and during the conference; no money was drawn from the treasury. Offerings were sufficient also to pay for the special speaker's travel to and from Korat and to make up a nice love offering. The Christians prepared the food and its cost was divided among them. This financial step was a blessing to the pastor and people and proved to them that God can supply all their needs.

New Believers Face Satanic Tests

By MRS. M. M. SAWYER, *Laos*

Two months ago, Nai Moun, superintendent of the Luang Prabang district, said that Christians living south of the city had been witnessing in the nearby villages. They told Nai Moun that people in Dinh Tok were really interested in the gospel. He was invited to go and preach to the eighteen families.

After hearing the way of salva-

tion two families dared to take the stand that meant throwing out worship of evil spirits and putting their faith in Jesus Christ.

Nai Moun left feeling that all would soon receive Jesus into their hearts. But our adversary the devil began to work. Tragedy struck!

A tiger stole into the village at night, carrying away nine pigs and two cows. These animals belonged to the two Christian families. For the poor Khamou tribespeople this is a heavy loss. The non-Christians did not lose a single animal. They began to ridicule the believers and urge them to make an offering to the evil spirit that had caused the tiger to kill and carry off their animals. The Christians refused.

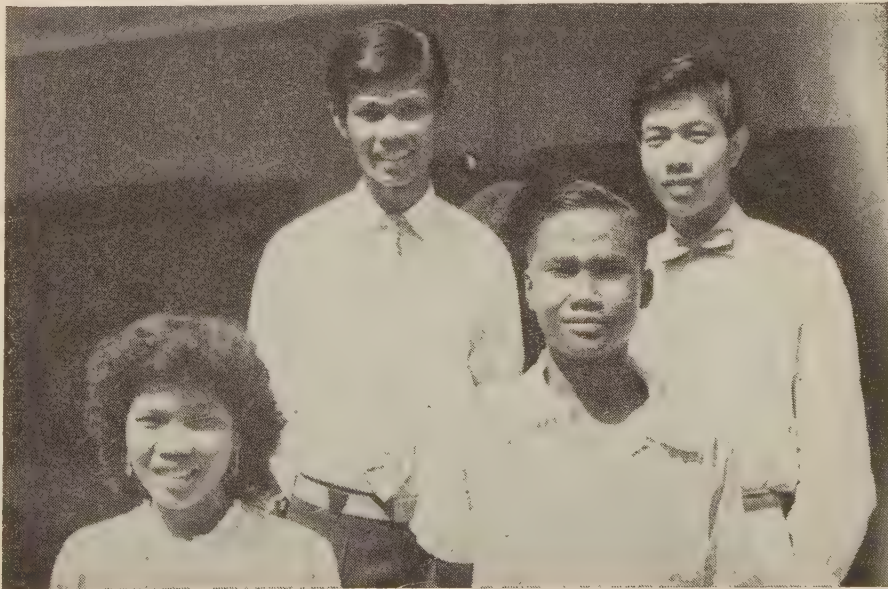
Then the enemy struck again. A little girl in one Christian family suddenly became ill and died. This family, confused and frightened, turned back to worship of the spirits.

Hearing of this attack, Nai Moun made his way over the slippery, muddy trail to the village. He was not able to persuade the one family that they should return to their trust in Christ. However, he reported that the other family did not turn back, despite the onslaughts of the enemy, for they had received the peace of God in their hearts and were willing to trust Jesus.

We are encouraged to pray for this family who stands alone in an isolated village, and for the hundreds of others, babes in Christ, who are targets of the enemy.

Officers of the Cambodian Youth Fellowship (see page 12)

C. E. THOMPSON





Sixty-two Cambodian young people attended the youth conference in August

Cambodian Youth Meet

By REV. C. EDWARD THOMPSON

(PHOTOS BY MR. THOMPSON)

DURING the month of August we conducted the fourth annual Bible conference for Cambodian young people. This year's attendance was the highest yet: sixty-two students. Almost every province in Cambodia was represented. Some of the young people were from provinces in which as yet there are no missionaries.

The four young people who were converted while at conference are facing a terrific tide of persecution and ridicule in their villages and schools and need your prayers that they may have courage to steadfastly follow the Lord. Several of the unsaved students who attended did not

yield. They are, however, close to the kingdom. Pray also for them, please.

A high percentage of this year's young people were those who had attended the conferences before. This was the fourth time for some of them. These "older" students set a high scholastic and spiritual example for the "new" students. This was a tremendous help and relieved us of much responsibility for details.

The course of study now covers four years. This requires the services of five Cambodian teachers and five missionaries. The subjects are Biblical survey, Genesis, and cate-

chism for the beginners; Bible and world geography, the life of Paul and the Gospel of John for the sophomore group; public speaking, Bible types and outlines of prophecy for the juniors; church history and parables of Jesus for the seniors.

The excellent coöperation of all the staff made this full schedule easy and interesting. The young people enjoyed the novelty of changing both class and teacher after every forty-minute period. Their satisfaction was evidenced in the large amount of material they were able to absorb and the high marks they received on examinations. In fact, we were hard pressed to provide enough prizes for the many who displayed perfect work. In addition to their daily work, many students memorized the fourteenth chapter of John plus the second section of the Navigators' Bible course!

Tropical afternoons are not favorable for serious study but are all right for classes in singing, English, handwork and recreation. As their handwork the senior boys printed a daily newspaper (in Cambodian) entitled "The Voice of Christian Youth." The junior boys drew large, detailed cloth maps of Paul's journeys or made Scripture text posters. The first and second year groups of boys made flannelgraph boards and learned to use them. Mrs. A. L. Hammond taught this subject and gave three flannelgraph lessons to each one who completed a board. These they can put into use immediately. The girls were taught how to sew. They made some very attractive appliquéd kerchiefs and handbags.

For handwork boys drew large, detailed cloth maps of Paul's journeys . . . girls were taught to sew



Our recreational facilities were limited, but everyone entered into volleyball, soccer, badminton, and horseshoe-pitching contests with surprising results. Under Cliff Westergren's direction they developed such skill in volleyball that their team won all but one of the games played against outside teams.

Saturdays were given over to clean-up, picnics and sight-seeing. Sundays everyone participated in Christian service. We took evangelistic bands on the launch. Throughout the river area the students gave out tracts, preached and sold Gospels. Simultaneously other teams went to inland villages by truck and in the Bible school bus.

Sunday evening singspirations were under the direction of the students. Members of each evangelistic band reported on their activities. No one will forget the night a band under my supervision told of having been arrested for preaching in a market place without a license. The magistrate to whom we were taken immediately released us after questioning. He even went so far as to rebuke a little the police officer for bothering us!

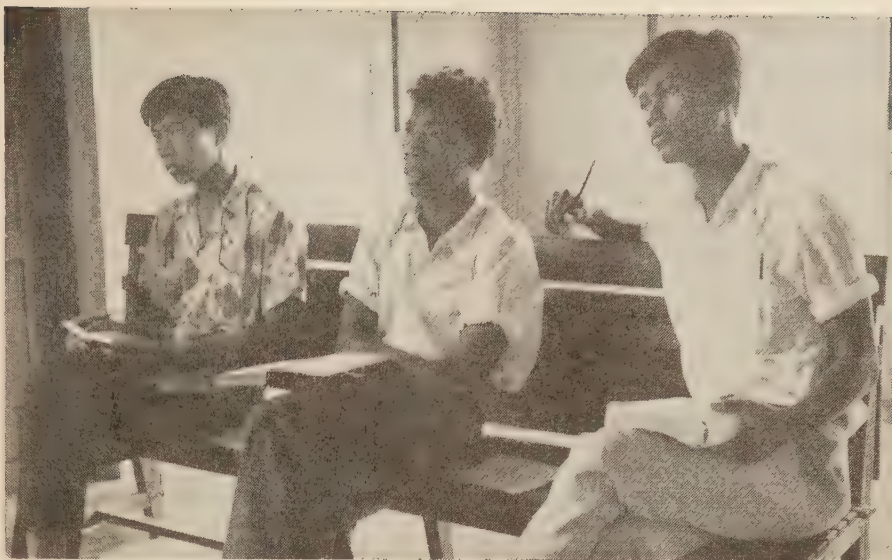
The closing days of the conference were memorable: young people praying through to victory, officers elected for the coming year, the new committee enthusiastically swinging into action, the banquet held in the artistically-decorated main building, the closing program, students from Rev. M. E. Graven's public speaking class demonstrating practical methods of gospel presentation, the distribution of prizes, the president's impassioned closing prayer.

Pray for these young people, that God will lay His hand upon them for service. Surely there is a Cambodian Moody or Finney somewhere in that fine group. Though often repeated, it is nevertheless true—"The hope of Cambodia's church is in her youth." ♦ ♦ ♦



Missionaries Desire Used Materials

Missionaries on several fields can use to advantage old Sunday school cards and picture rolls, Christmas and other religious cards, pictures from Scripture text calendars and flannelgraph pictures. For a list of these missionaries write to the Foreign Department, 260 West 44th St., New York 36, N. Y.



The course of study now covers four years . . . some were "seniors"

Hymns in Heathen Darkness

By VIRGINIA SMOTHERMAN, Gabon

Daniel, one of the lay preachers, had been ill for many months. Although encouraged to trust the Lord for healing, the pressure of heathen relatives caused him to ask the elders of the devil society to remove the curse from him.

One night rhythmic wailing echoed through the darkness, announcing Daniel's approaching death. The wailing subsided as the drum announced the morning service. There we heard that Daniel was not yet dead and that he had confessed his sin of going to the devil society. Now death did not have the same grim meaning.

A steady stream of heathen relatives came from their villages wailing with a deep despair. They wailed his death, but were not willing to know his Christ. As night fell the wailing grew louder, with a drum beating the cadence.

Suddenly we faintly heard a hymn. Later louder singing was heard. The Christians had rallied around to silence the heathen wailing.

At the funeral the next day the preacher solemnly warned all to leave their heathen ways and trust in Christ lest death should bring them great fear and certain damnation. Many heard the gospel for the first time. Pray that their darkness may be dispelled by the light of the Lord Jesus.

On Sundays evangelistic teams visited riverside villages by the Mission launch



Religion and the Christian Faith, by Hendrik Kraemer. Westminster Press, Philadelphia, Pa. 461 pages, \$6.00.

The author is a world-known writer on the history of religions, missions and the relationship of the church to the non-Christian world.

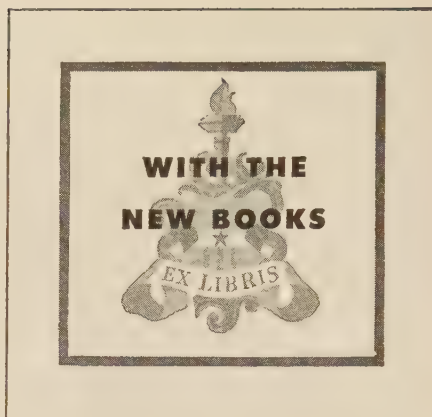
In this book he examines the universal religious consciousness and states that the non-Christian religions are not byways on the path to a knowledge of God, but are roads leading in a different direction. He recognizes the missionary vocation of the church "which leads her constantly into the position to give a reasonable account of her stupendous and seemingly bigoted claim that there is no salvation in any other than in Christ," and recognizes that to some this is an "offensive exclusiveness" (p. 30). He accepts no religious syncretism. There is no compromise on the matter of divine revelation. The measuring rod is the revelation of and the relation to Jesus Christ.

The argument is wearying and the chapters of debate with theologians and philosophers, whose position Kraemer wants to attack, are long and difficult.

One regrets that, in this book of which there is so much of great value, the author refers to the Genesis creation story as an insoluble combination of history, saga, myth and legend (p. 253). At the same time the author recognizes that man in his total being, religious, moral and psychological, is inescapably related to and separated from God (p. 251). The Christian's responsibility is to present Christ to the world on the basis of the revelation and without its being modified by other demands. Missions, if they are true to their nature, cannot conceive in their program of a synthesis of religious apperceptions and ideas. They must aim at conversion, the negative side of which is that the convert leaves his original spiritual home and enters into a new—a different home.—W. F. SMALLEY.

How to Study Your Bible, by Lloyd M. Perry and Walden Howard. Fleming H. Revell Company, Westwood, N. J. 218 pages, \$4.00.

Some of the methods of Bible study are outlined in this book, with illustrations on application. There are also statements by a number of well-known Christians on how they read the Bible. Suggestions are made on the comparison of various versions. This book can be of considerable value to those who need help in Bible study methods if they can overcome school-day prejudices so many of us have against following page after page of outlines.—HELEN SIGRIST.



Order your books from either house

CHRISTIAN PUBLICATIONS, INC.
Third and Reily Streets
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WILLIAM H. DIETZ, INC.
10 South Wabash Avenue
Chicago 3, Ill.

Inspiration and Interpretation, edited by John F. Walvoord. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 278 pages, \$4.50.

This volume constitutes the third in a series of works published under the auspices of The Evangelical Theological Society. The first two of the series are *Emil Brunner's Concept of Revelation*, by Paul K. Jewett, and *The Bible and the Aramaeans of Damascus*, by Merrill Unger.

Inspiration and Interpretation is the work of ten different scholars of whom, with due apology to the omitted names, we mention the following: Edward J. Carnell, R. Laird Harris, Kenneth S. Kantzer, David W. Kerr.

The volume affords a treatment of the views advocated and expressed by representative men in the Christian Church, ancient and modern, in regard to the matter of the inspiration of the Holy Scriptures. The voices of Irenaeus, Augustine, Luther, Calvin and others are heard again as they raise their voices once more in defense of the book in which their faith was firmly grounded. Even theologians commonly conceived of as being miles apart, as Calvin, Luther and John Wesley, are seen to be "strangely united in their fidelity to the Word of God."

The book is written as a polemic, or at least an apologetic, which will no doubt spoil it for some who feel no need for such works, but this can hardly be helped. The direction of the book is to call into question the usage that is currently being made in neo-orthodox circles to represent these older worthies as supporters of their position, "without knowing it." In this connection, chapters 7, 8 and 9 of the volume under discussion are of great significance, treating the views of Emil Brunner and Reinhold Niebuhr re-

spectively. The volume is highly documented, so that anyone so desiring may check on the quotations cited.

The last chapter, written by Carl Henry on "Divine Revelation and the Bible" is in my opinion the weakest; the writer seems to forget his theme and goes off on philosophic tangents not germane to the subject at hand.

The book as a whole is highly commendable, and though written in scholarly fashion yet in many places verges on the devotional.—JOHN F. GATES.

The Inevitable Choice, Vedanta Philosophy or Christian Gospel, by Edmund Davison Soper. Abingdon Press, New York, N. Y. 192 pages, \$2.50.

At first glance it might seem far-fetched to write of Vedanta as a great menace to Christianity, for comparatively few people in the Western world pay much attention to the swamis who come to bring us what they consider the enlightenment of Hindu philosophy. Thinking further, however, one realizes that many of the "mind" cults (such as Unity), that deceive even some born-again Christians, are teaching the same philosophy in a guise a little more familiar and therefore more deceptive. Considering still further, one finds the same spirit in some popular religious writing and being accepted in certain Protestant churches. Vedanta claims that all religions are alike, that all lead to God. But, as the author points out, Vedanta has no God who hates sin yet loves sinners and provides redemption; it teaches that the ultimate in the universe is impersonal, unfeeling mind. It is good for Christians to see the relationship of many "modern" concepts to ancient error.—HELEN SIGRIST.

Books in Brief

Is God at Home? by J. B. Phillips. Abingdon Press, Nashville, Tenn. 109 pages, \$1.75.

Realizing that much of the language of Christians is pure jargon to the one who has not been associated with the church or received Christian teaching, Dr. Phillips has sought in these thirty short messages to put in language that anyone can understand basic Christian truths.

Devotions and Prayers of John Wesley, Compiled and edited by Donald E. Memaray. Baker Book House, Grand Rapids, Mich. 109 pages, \$1.50.

Designed in the same format as the *Devotions and Prayers of Martin Luther*, issued earlier by Baker Book House, this pocket-sized volume contains fifty-two short devotional messages followed by a prayer.



CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Rev. and Mrs. Arnold F. Ratzloff and sons, Donald and Paul, sailed from New Orleans on December 6, returning to French West Africa for their third term of service. Traveling with them is Carol Lynn Emary, daughter of Rev. Howard Emary, who is going to join her parents. The Ratzloffs will be stationed at Macenta.

Rev. and Mrs. Gerald W. Rose and sons, Bruce and Brian, sailed from San Francisco December 10, returning to the Baliem Valley section of the New Guinea field.

On Furlough

Rev. N. H. Billings arrived in New York on December 12 from French West Africa. Mrs. Billings had come home earlier because of the serious illness of Connie, their four-year-old daughter. On December 6 Connie underwent surgery for a spinal tumor which was causing paralysis. She is making good progress and will receive X-ray treatment for a few weeks.

With the Lord

With the death of *Rev. Matthew Brown Birrel* on November 14, 1957, a great

heart has gone to be with the Lord, an ambassador of Jesus Christ who lived a life of spiritual victory, and a pioneer missionary of The Christian and Missionary Alliance in China where he suffered much hardship and persecution from the Chinese.



M. B. Birrel

Mr. Birrel was born in Glasgow, Scotland, on March 16, 1869, the second of nine children. The family sailed for Canada in 1888 and he was converted in Toronto. In the fall of 1891 he entered The Missionary Training College in New York City. At that time he was so inspired by Dr. Simpson's ministry that he stated, "His life was an even greater inspiration than his never-to-be forgotten messages."

Mr. Birrel sailed for China sixty-five years ago. His first assignment was to the county seat of Han Shan with Rev. Howard Malone. The people were antagonistic and set dogs on them. His partner was stricken down with smallpox and died, Mr. Birrel contracting the same disease while nursing him.

In 1896 Miss Frances Hoose Catlin, who had arrived in China in 1894, was married to Mr. Birrel. Before the Boxer Uprising they ministered together in Peking and Wuhu.

During Mr. and Mrs. Birrel's second term in Central China they labored in the rabidly antiforeign capital city of Changsha in Hunan. Their progress was really made on their knees, for the officials and mobs of Chinese were determined that the "foreign devils" should not get a foothold in their province. Of those who were won to Christ during this term of service, many were opium smokers.

Their third term was spent in the city of Wuchang training evangelists

at the Bible school. These Chinese evangelists were willing to lay down their lives with the missionaries of that day as they pressed on into new areas.

At the close of their furlough in 1911 Mr. Birrel was asked to return to Wuchang as chairman of the Central China Mission. Mrs. Birrel and their five children remained in this country to care for Mrs. Birrel's parents. The separation was for five long years. During that time I arrived at Wuchang as a new missionary and spent several months in language study before continuing to West China. I was given a room next to Mr. Birrel and it was then I learned the secret of successful missionary service. Every morning at five o'clock Mr. Birrel's alarm clock went off and he spent an hour and a half in Bible study and prayer. As I heard him pleading with God for souls I had to go to prayer.

During his fifth term of service in 1927, when Mr. Birrel was stationed at Changteh, Communism manifested itself in confusion and disorder which developed into looting and antiforeign uprisings. Finally all missionaries in Central China had to leave.

Mr. Birrel continued his ministry in the United States, teaching at the St. Paul Bible Institute for two years and then becoming dean of men at Nyack Missionary College. In 1937, at the age of sixty-eight, he and Mrs. Birrel returned to Wuchang again to teach in the Bible school. The Chinese-Japanese War broke out a year later and the missionaries were evacuated to Hong Kong, then Shanghai. They returned to the States in 1941. Mr. and Mrs. Birrel retired at the Mission Colony in Glendale, Calif. He continued his prayer life, blessing the whole world with his intercession.

The Birrel children were all born in China with the exception of Marion. At the present time their only son, Gordon, lives in Sebra Springs, Md.;

(Continued on page 19)

Rev. and Mrs. A. F. Ratzloff and sons, French West Africa



*Rev. and Mrs. G. W. Rose and family
New Guinea*



Sunday

MATTHEW 1:1-17 (verse 1).

The most remarkable feature, however, is the presence in this genealogy of four women . . . on whom rested a shadow of shame. Tamar . . . Rahab . . . Ruth . . . Bathsheba. Why should these four dishonored women be named in the lineage of the Son of David? The reason is not far to seek. He came to be the Saviour of sinners, and He was not ashamed to include even in His royal line the most lost and sinful of the race, and thus to set the pattern which the whole story of redemption has fulfilled, that "Christ receiveth sinful men."—A. B. SIMPSON.

Monday

HEBREWS 9:1-15 (verse 14).

An unforgiven man cannot work. He has not the will power, nor the liberty. . . . A forgiven man is the true worker, the true law keeper. He *can*, he *will*, he *must* work for God. He has come into contact with that part of God's character which warms his cold heart. Forgiving love constrains him. He cannot but work for Him who has removed his sins as far as the east is from the west.—HORATIUS BONAR.

Tuesday

PSALM 86 (verse 7).

Prayer is a haven to a shipwrecked mariner, an anchor to them that are sinking in the waves, a staff to the limbs that totter, a mine of jewels to the poor, a security to the rich, a healer of disease, and a guardian of health. Prayer at once secures the continuance of our blessings and dissipates the cloud of our calamities.—CHRYSOSTOM.

Wednesday

PHILIPPIANS 3:1-14 (verse 8).

*I kneel beside Thy sacred cross,
And count for Thee my life as dross;
Oh, satisfy my soul this hour
With Thy dear love, my healing power.*

*My helpless soul, rest in thy God,
And lean upon His faithful Word;
So in thy heart God thou shalt find,
Each battle fight as a soul resigned.*

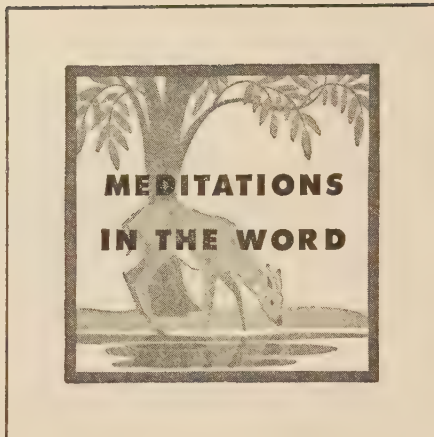
*At times 'tis hard for flesh and blood
To say, "Thy will be done, my God";
But if my grief means others' gain,
Oh, what to me is loss or gain?*

—COMMISSIONER OLIPHANT.

Thursday

GENESIS 1:1-19 (verse 2).

God moves upon and transforms both *surface* appearances and *ocean depths* of lives yielded wholly to Him. The surface may seem a seething foam of earthly or natural desire, the depths a steady calm of an eternal purpose, even that of a surrendered will. God, being who and what He is, is able to brood upon the stormiest surface so as to bring about a perfect conformity between the surface and the depths, making one grand harmony in a willing personality.—PAMELL.



Edited by EDITH M. BEYERLE

Friday

JEREMIAH 9:15-26 (verse 24).

Let all our employment be to know God; the more one knows Him the more one desires to know Him. And as knowledge is commonly the measure of love, the deeper and more extensive our knowledge shall be, the greater will be our love; and if our love of God were great we should love Him equally in pains and pleasures.—NICHOLAS HERMAN.

Saturday

2 KINGS 6:1-17 (verse 16).

When Gustavus Adolphus, the great and good king of Sweden, was warned not to risk his life in battle, he answered with a calmness which silenced every objection and with a faith which was sublime in its majesty: "God, the Almighty, liveth!" What did it matter to him even though his poor, paltry life be offered up on the bloody field of battle as long as God . . . still lived, and lived forever?—A CLUSTER OF PEARLS.

Sunday

MATTHEW 1:16-25 (verse 16).

"Jesus" (verse 21) stands for the cross of Calvary, the blood of cleansing and the gospel of salvation. Have we accepted Him in this glorious name and has He indeed saved us, not only from the guilt, but from the power of sin? . . . Christ means "anointed" and it suggests the baptism of the Holy Ghost. Christ is the One that received the Holy Ghost and dispenses that precious Gift to hungry and consecrated hearts. He is the One who not only saves, but sanctifies. Have we accepted Him as the Christ and have we received from Him that holy chrism, that sacred anointing which makes us Christians in the true sense, anointed ones, baptized and filled with the Holy Ghost?—A. B. SIMPSON.

Monday

1 PETER 4 (verse 13).

I shall not again quarrel Christ for a gloom, now that He hath taken the mask off His face, and saith, "Kiss thy fill," and what can I have more when I get great heaven in my arms? Oh, how sweet are the sufferings of Christ for Christ! God

forgive them that raise an ill report upon the sweet cross of Christ. It is but our weak and dim eyes and our looking only at the black side that makes us mistake.—SAMUEL RUTHERFORD.

Tuesday

PSALM 1 (verse 3).

"By the rivers of water," so that even if one river should fail he hath another. The rivers of pardon and the rivers of grace, the rivers of promise and the rivers of communion with Christ, are never-failing sources of supply. "He . . . bringeth forth his fruit in his season" . . . patience in the time of suffering, faith in the day of trial, and holy joy in the hour of prosperity.—CHARLES H. SPURGEON.

Wednesday

1 CORINTHIANS 3:9-23 (verse 21).

*Oh, matchless mercy that rates me
Joint-heir with the sinless Son!
Oh, golden glory that awaits me
When tempests and clouds are done!*

*All things are mine, for I am His;
Oh, infinite gifts divine!
He gave His Son, His only one,
And all that He has is mine.*

—ANNIE JOHNSON FLINT.

Thursday

GENESIS 1:20-31 (verse 20).

The same Spirit of God who moves upon human personality to bring about harmony between the *surface* and *depths* is also the Source of all fruitfulness in that unified nature. Be the fruit that which springs from the *depths* or that which lives on the *surface*, all is the gift of His munificent love and grace. "Where is boasting then? It is excluded." Well may the Christian exclaim in adoration, "Not I, but Christ."—PAMELL.

Friday

ECCLESIASTES 9 (verse 10).

Too often we want to know how duty is going to come out before we are ready to accept it and do it. . . . We have nothing whatever to do with the cost or with the outcome of duty; we have to know only that it is duty, and then go right on and do it. The true way to live is to bring to each duty . . . our wisest thought and our best skill . . . and then leave it, never regretting nor fretting about results.—BITS OF PASTURE.

Saturday

1 TIMOTHY 6 (verse 10).

It is impossible to conceive any contrast more entire and absolute than that which exists between a heart glowing with love to God and a heart in which the love of money has cashiered all sense of God—His love, His presence, His glory; and which is no sooner relieved from the mockery of a tedious round of religious formalism, than it reverts to the sanctuaries where its wealth is invested, with an intenseness of homage surpassing that of the most devout Israelite.—RICHARD FULLER.

SUNDAY SCHOOL LESSON—JANUARY 12, 1958

The Church's Power

Acts 1:4-8; 2:1-11

DEVOTIONAL READING—1 Corinthians 2:6-16

GOLDEN TEXT—"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . . unto the uttermost part of the earth."—ACTS 1:8.

CONTEXTUAL CONSIDERATIONS

Luke, the historian, has given us a gospel of universal redemption. His account carried up through the ascension. In Acts he picked up the story where Christ gave the chosen ones His commission. The world to which He sent them was a big place, the nations many, the task staggering. But Luke emphasized that they were dealing with a living Lord whose command was supported by His power. A small band of motley men schooled in the teaching of a despised Carpenter were to go into the world and make His teaching known. The power that was to energize them had not yet been given. Man was now to see a moral power supernaturally given that would be greater than governments or machines of war in carving out the course which an eternal God had decreed. This promised power would come in God's time.

KEY WORD ANALYSIS

"With the Holy Ghost"—*en pneumati hagio* (1:5). The analogy must be interpreted with some consistency. If water was the medium *in* which John baptized (immersion) then the Holy Spirit is the medium *in* which we are baptized. However, if water was the

medium *with* which John baptized (pouring, sprinkling) then we are baptized with the Spirit the same way. The Greek preposition is clearly *in* and not *with*; and the word "baptize" never meant to pour out but to dip into. The analogy should be carefully preserved, not the doctrinal bias.

SIMPLIFIED OUTLINE

1. *The Power Promised*—Acts 1: 4-8.
2. *The Power Delivered*—Acts 2: 1-4.
3. *The Power Manifested*—Acts 2:5-11.

COMMENTARY ON THE PRINTED TEXT

1. *The Power Promised* (Acts 1:4-8). Christ had invested many long hours of teaching in His disciples. For forty days He had opened to them truths concerning the kingdom of God (v. 3). Now He commanded them to await the power of the Person who was to lead them in the work of establishing this kingdom in the earth. The virtue would be not in their awaiting it, but in maintaining a watchful and expectant attitude until the appointed hour had come. The symbolism of the Passover and the Feast of Pentecost was now going to be made a glorious substance. Whereas their first baptism (of John) signified the washing of repentance, the second would be union with the Sanctifier.

Although they were still filled with persistent questions Christ directed their thoughts back to the main issue. They would receive power, the power of a Person. The power and the Person would be one. The purpose of this empowerment was to carry out the assignment which they had already been given. The Spirit would push them out into an ever-widening circle. They

would proclaim the gospel throughout the entire empire and indeed to the ends of the world.

2. *The Power Delivered* (Acts 2:1-4).

Peter informs us that sometime before nine o'clock the disciples spilled out into the streets of Jerusalem with their joyous news. No doubt they had been praying together throughout the night. They were in one accord; this amounted to simple obedience to the command of Christ (1:4).

The event came as a dramatic split-second effusion accompanied by sensory phenomena. It was within the house where they were sitting. There was the sound of wind. There were the cloven tongues of flame. Divine love and grace had condescended to manifest the gift of the Spirit's presence in a manner adjusted to our human need. Vessels emptied of human delusion and man-made aspirations were suddenly filled with God's own Presence.

Any person who looks upon the Person as one thing and the power as another loses the sheer joy of knowing that he is indwelt by Deity. This was accompanied by a Spirit-controlled and Spirit-directed speaking in tongues

which was used specifically for a redemptive purpose.

3. *The Power Manifested* (Acts 2:5-11).

The Feast of Pentecost had drawn men from every corner of the world. It was the strategy of the Spirit to initiate world evangelism in this city which was the epitome of universal need. As they returned to their homes they carried with them the news of this tremendous event. Such sudden excitement drew a crowd of curious men and women already in the holiday spirit. What they saw and heard probably provided a topic of conversation for a generation. They found themselves involved in a miracle of hearing. Everyone of them heard in their own language. God had produced a miracle of universal communication—a symbol of the unity which faith in the message would produce in hearts of men everywhere. In the spirit of the supernatural event Peter was given a decided advantage. His message was simply an explanation supported by Scripture. Missions was born at Pentecost. Missions will die when men are not filled with the Spirit.

HELPFUL HINTS FOR LESSON PREPARATION

Jerusalem was the geographical center of the first century world and it thereby became the capital city of world redemption. Paul pressed his mission of evangelism to the heart of

the empire—Rome. When Rome was invaded the writer of Acts had completed his assignment. The course of Christian missions should be mastered by tracing Paul's extensive journeys on a map.

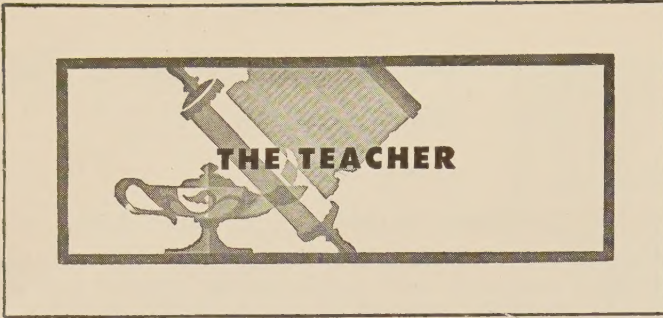
SUNDAY SCHOOL LESSON—JANUARY 19, 1958

The Church Is a Fellowship

Acts 2:42-47; Romans 15:1-9a

DEVOTIONAL READING—Galatians 5:13-26

GOLDEN TEXT—"Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."—EPHESIANS 4:32.



BACKGROUND AND LESSON ORIENTATION

The term used in the Scripture to define the intangible quality we call "Christian fellowship" is found in Acts 2:44; they "were *together*, and had all things common." This unity was no accident. They were motivated by the Holy Spirit. It is awesome to see the Spirit of God directing the activity of the body. The joy and stability of the fellowship held the Church together in circumstances which would otherwise have rent her asunder. This unity of heart naturally expressed itself in community action. Nothing was left to chance. It is this ingredient in the Church which has always made her spiritually attractive and morally clean, as well as administratively efficient. Without it the Church is an organization rather than an organism.

CONTEXTUAL CONSIDERATIONS

In the Acts selection Peter had just finished his apology for the conduct of the Spirit-filled band. The effect of his words is a demonstration of the power that fused them into a unit. The thoroughness of the work of the Spirit can be noted from the fact that they were added and baptized immediately, and continued steadfastly. In the Romans selection Paul had turned from the doctrinal and historical section of his epistle to a practical exhortation. Because we are the Church of God in Christ there are duties and obligations which are in harmony with our nature and destiny. The conduct of the Church is grounded in its doctrine. Fellowship is normal; schism is to be avoided as incompatible to the nature of the body. Christians are to be normal people living normal lives.

SIMPLIFIED OUTLINE

1. *The Christian Community*—Acts 2:42-47.
2. *The Christian Spirit*—Romans 15:1-4.
3. *The Christian Unity*—Romans 15:5-9a.

KEY WORD ANALYSIS

- (1) "Together"—*epi to auto* (Acts 2:44), meaning "upon the same thing." If men have their faith and affection upon the same thing the result is togetherness, fellowship. Christianity is a philosophy of simplicity. It calls for intellectual crucifixion.
- (2) "All things common"—*koina* (2:44), meaning "belonging to several."

It is the antithesis of *idios*, "belonging to one." It is only a step away from the word "unclean." That which was unclean belonging to everyone as distinguished from that which belonged only to the people of God. What a vivid idea to express the unity of the Christian's fellowship! Separation is not exclusiveness as much as singleness of affection for God.

COMMENTARY ON THE PRINTED TEXT

1. *The Christian Community* (Acts 2:42-47).

There was a full-hearted acceptance of Peter's message (v. 41), attested by a break with their former way of life. The Christians gladly identified themselves with the community of fellowship. The doctrine of the apostles which they embraced was amazingly simple as contrasted with the involved theology of Judaism. Their simple, worshipful acts fully exemplified communion with Christ and fellowship.

Real heart-fear gripped both church and populace at the awesome power manifested by the apostles. Prompted by pure love which dominated them, they shared all things because they had a common drive and a single objective.

The persecution which grew out of the open opposition to this convicting way of life was the stimulant to missions. The persecuted church, driven from the temple, continued its work from house to house in the atmosphere of praise, and the church grew.

2. *The Christian Spirit* (Rom. 15:1-4).

The maturity, wisdom and understanding which is the mark of those who have grown up in Christ ought to be transmitted to those who are yet unstable and floundering. We only further upset the weak brother by taking a selfish attitude with our Christian liberty. If a "neighbor's" good is foremost in a person's mind he will not openly engage in that behavior which subverts another.

The Christian's patience and comfort come from the Scriptures (here the Old Testament). The "Christian spirit" is basically the desire to please Christ in all things. If this is true, our brother's well-being will be more important to us than our own. How little of this spirit do we see!

3. *The Christian Unity* (Rom. 15:5-9a).

• Although Christ is more than an example, He *is* an example. If a man has one mind controlling him he will with his brethren find himself with one mouth glorifying God. As a man speaketh so is he. If men do not think the

same things they will certainly not speak the same things. The true unity of the faith is to welcome one another inwardly into the mystic communion which is in Christ. Then there will be no grudging giving; hospitality will be genuine, service wholehearted.

To receive men as Christ takes them is a supernatural acceptance, a gracious act. If we await the time when we deserve one another's regard there will be no regard manifested. Christ was a minister. He came for that purpose. He was guided by one passion—to perform God's will as He saw it through eyes of love and grace. Had He awaited the time that He saw in us any response which merited such love, we would still be in our sins.

This is indeed the source and secret of true Christian unity. When we start to work for ourselves instead of the kingdom of God we reduce ourselves to bigotry and forfeit the supernatural fragrance of true fellowship. This is taught on the ground of our world mission—that the Gentiles might glorify God. "Thy will be done in earth."

to assure us that we are members of a great family. The principle of fellowship is grace at work in us. The motive ever before us is that all men might see the fellowship of the mystery of God in Christ.

HELPFUL HINTS FOR LESSON PREPARATION

This lesson begins in history, moves to principle and ends in a missionary context. History is our example. These things were written for our admonition. They were recorded

THE ALLIANCE FAMILY

(Continued from page 15)

Mary Frances (Mrs. Roy M. Horsey) resides in Chicago; Agnes is on furlough from the Alliance Mission in the Philippine Islands; Marion, who served for a time on the Kansu-Tibetan Border, is now living with her mother and ministering in the Mission Colony; Ann Lucile is Mrs. John V. Pennington and resides in Houston, Tex.

A paragraph written by Mrs. Birrel

Local Conventions

Convening January 5-19

Missionary conventions with up-to-date reports given by missionaries on furlough, will be held in the cities listed below during the next two weeks. Readers in these cities who wish further information concerning the place of meeting and speakers may contact the local C. & M. A. church.

Western Pennsylvania District

Conway, Pa.	January 5-12
Aliquippa, Pa.	January 5-12
Gringo, Pa.	January 9-12
Bakerstown, Pa.	January 12-15
Mars, Pa.	January 12-15
Warrendale, Pa.	January 12-15
New Kensington, Pa.	
(C. & M. A.)	January 16-19
(Triangle)	January 16-19
(Greensburg Road)	January 16-19

South Pacific District

Tucson, Ariz.	January 5-12
San Diego, Calif.	
(First Church)	January 5-12
(Pacific Beach)	January 5-12
(Dawson Ave.)	January 12-19
Casa Grande, Ariz.	January 14-19
Eloy, Ariz.	January 14-16
Valley Farms, Ariz.	January 17-19
El Cajon, Calif.	January 12-19

Missionary Treasury

November, 1957

General Fund	\$267,127.10
Designated Specials	31,376.35

The income received in November was \$20,000 short of our monthly budget and brings to \$161,000 the shortage of the amount needed for the 1957 budget.

Gifts for the month of November are covered by our receipts Nos. 16075 to 17588 and 1132 to 1274. If you failed to receive a receipt for your contributions, please communicate with our auditors, Messrs. Lambrides & Lambrides, 220 West 42nd St., New York, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

Bernard S. King
Treasurer.

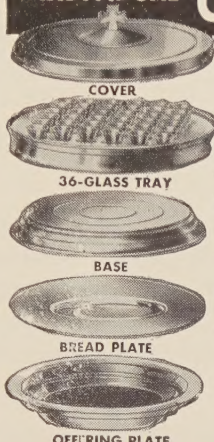
reveals the intense drive of Mr. Birrel's life: "The strongest controlling passion in my husband's life, it seems to me, has been his love for righteousness and his hatred of evil. Sometimes when he has seemed too zealous for the one and too outspoken in his hatred of the other, I love to think that when the final victory of righteousness over all evil and wickedness really arrives, when Christ's kingdom of righteousness is finally set up and Satan imprisoned in

the bottomless pit, Matthew's joy and rejoicing will be far above and beyond that of feeble souls who had no such preparation in spirit for the ultimate triumph."

The life of Rev. Matthew Brown Birrel, with such holy passion and devotion for the Lord Jesus Christ, was used to convict tens of thousands at home and abroad and to mold a multitude into the likeness of Jesus Christ.

—THOMAS MOSELEY.

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A Witness for Missions

IN the year 1911 the name of this magazine was changed from *The Christian Alliance and Foreign Mission Weekly* to THE ALLIANCE WEEKLY. During the past forty-six years it has consistently reported the progress of the work being done on the foreign fields. Keeping alive the flame of missionary fervor continues as a principal motive for publication under its new name, THE ALLIANCE WITNESS.

Figures summarizing the reports made for the foreign work at the time of the last change in name and for the present offer an interesting comparison. The latter figures actually cover the year 1956 as they were given to the Council of May, 1957.

	1911	1957
NUMBER OF FIELDS	17	21
NUMBER OF MISSIONARIES	258	786
ANNUAL INCOME	\$302,006	\$3,178,000
ORGANIZED CHURCHES ON THE FIELDS	60	1,166
NATIONAL WORKERS	375	2,956
BAPTISMS IN ONE YEAR	750	9,439
BAPTIZED CHURCH MEMBERS	4,500	105,067
CENTRAL BIBLE SCHOOLS	19	23
STUDENTS IN BIBLE SCHOOLS	317	1,476
SUNDAY SCHOOL SCHOLARS	4,500	94,355
MISSION CENTERS	89	181

Figures for the Bible schools in 1911 include middle schools also. But the emphasis on training a local ministry always is strong.

Changing world conditions have resulted in barring some fields from missionary work. In other places the harvest is abundant. But under darkening skies missionaries continue boldly to witness to Christ and proclaim the approach of a new day. Their advance depends in no small part upon the prayers and financial support of the church at home.

THE CHRISTIAN AND MISSIONARY ALLIANCE

260 West 44th St., New York 36, N. Y. 61 Glenvale Blvd., Toronto 17, Canada